

JAPANESE MEN

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JAPANESE MEN

By
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foreign Department
of the
International Committee of Young Men's
Christian Associations
124 East 28th Street, New York

LC 5 1917



THE NATIONAL COMMITTEE AND STAFF OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF THE JAPANESE EMPIRE
Five college presidents, eleven college professors, one M. P., one lawyer, two government officials,
and two business men compose the committee.

I. AN OLD EMPIRE

Second Youth

Japan's history runs back as far as England's, and the evolution of the two races has been not unlike; for Japan, too, was settled by successive invaders—Mongols, Malays, and Koreans, who blended with the still older Ainu. Ethnologists say there was also an infusion of Aryan blood. The versatility and nimble-mindedness of the Japanese may have come from this rich blend; likewise the two contrasted types of face, the one oval, and the other broad and flat-nosed.

**The
England
of The
Orient**

Authentic history begins in the fifth century, about the time of King Arthur. It was then that Chinese scholars came bearing gifts—Confucian, social and moral teaching; Buddhist, religion and art—much as St. Augustine took Christian civilization to the Angles.

Feudalism later grew up and flourished almost exactly on the lines of medieval Europe. There were castle and border forays, and single combat; deeds of daring and self-sacrifice; but the Japanese knight paid scant courtesy to women, for the spirit of Christ had never touched the chivalry of the Orient.

Then from the time of the Pilgrim Fathers until just before the American Civil War—240 years—Japan lay bolted and barred. The only contact with the outside world was through the one Dutch trading ship which was allowed to visit Nagasaki each year.

**Arousing
Rip Van
Winkle**

Finally, in 1854, Admiral Perry of America induced Japan once more to unbar the door. Straightway the nation turned its face from the setting to the rising sun. The Emperor was restored to full power in 1868, and, under the guidance of sagacious statesmen, the nation was transformed in thirty years from a moribund and disjointed kingdom into a united, enlightened empire. Old things verily have passed away; all things are becoming new—whether for good or for ill will be considered later.

**Japan
Joins the
Proces-
sion**

The die has been cast: Japan has determined to join the main procession of modern civilization. Her adoption of occidental arts and crafts, learning and laws, has been genuine. But she is trying to crowd into two generations the evolution which in England required five centuries.

**The
Cost**

It is an herculean task. Strong men are bending under the strain; the financial burden alone is terrific; taxation for armament, education, and improvements is absorbing thirty per cent. of the average man's income. The nervous tension is high. More and more the machinery of life moves at the American pace.

**Diagno-
sis and
Prescrip-
tion**

Ask Japanese men of affairs what Japan most needs to-day and nine out of ten will reply "More wealth." This is in a measure true; but Baron Shibusawa, himself a leader in the financial world, showed deeper insight into the situation in a speech made upon his return from America in 1909. The Baron said he had traced the cause of American prosperity to two sources: First, the rich natural resources, and second, the character of the people, and he added that the

character had far more to do with it than the resources. He sought whence came the enterprise, the self-reliance, the public spirit of the American character; and decided that they had all sprung from Christian institutions, "and," he concluded, "that is why I want to see the Young Men's Christian Association extended in Japan, for Japan needs men of such character."

The Hon. S. Ebara, member of the House of Peers, aptly diagnoses the case thus: "Japan to-day is like the five fingers of the hand; the army and navy, the schools, the courts, and the factories are like the thumb and first three fingers, all long and strong, but religion and morality are like the little finger, short and weak." Baron Shibusawa has been a life-long Confucianist. Mr. Ebara has been for forty years a Christian, and is now head of the Tokyo Young Men's Christian Association. Their contrasted religious faith makes the coincidence of their verdict all the more striking. If further testimony is needed, note the words of Marquis Okuma, written shortly before he became Premier: "Our country is a very sick man. It is hopeless to look to politics or even education alone to cure him."

**Another
Eminent
States-
man's
Judg-
ment**

From ancient times Japan has had plenty of religious forms and precepts, but she has desperately lacked the kind of religion that brings the power of the Heavenly Father into the very life of sin-battered men. That supreme contribution to the weal of Japan it has been preeminently America's privilege to make. American missionaries went over, the moment the bar-

riers were down in 1859. They wrought in peril, toil, and pain. Then when the Church had been planted and the need arose for "applied Christianity" adapted to tempted young men, the missionaries and the young Church alike sought the specialized aid of the Young Men's Christian Association.

It was because the whole situation impinged most directly upon young men that the call for the Young Men's Christian Association was so insistent. The judgment of early Christian leaders is confirmed to-day by the well-nigh embarrassing confidence of men like Dr. Nitobe, Professor of Colonial Administration in Tokyo Imperial University, author of "Bushido," who has recently written: "I have a strong conviction that the Young Men's Christian Association is the most efficient instrument of doing His will in the East. I have seen its work and my conviction is confirmed as my observation extends."

**The Two
Pivots**

The Association was summoned to Japan chiefly because it had demonstrated in America and Europe its ability to meet the needs of all sorts and conditions of men; but when the S. O. S. call first went to American Associations in 1889 it was on behalf of the students, for they constituted alike the most influential and the most accessible class. A little later the rise of modern business and industry brought the needs of city young men to the front, and an equally urgent call went out on their behalf.

II THE STUDENT ARMY

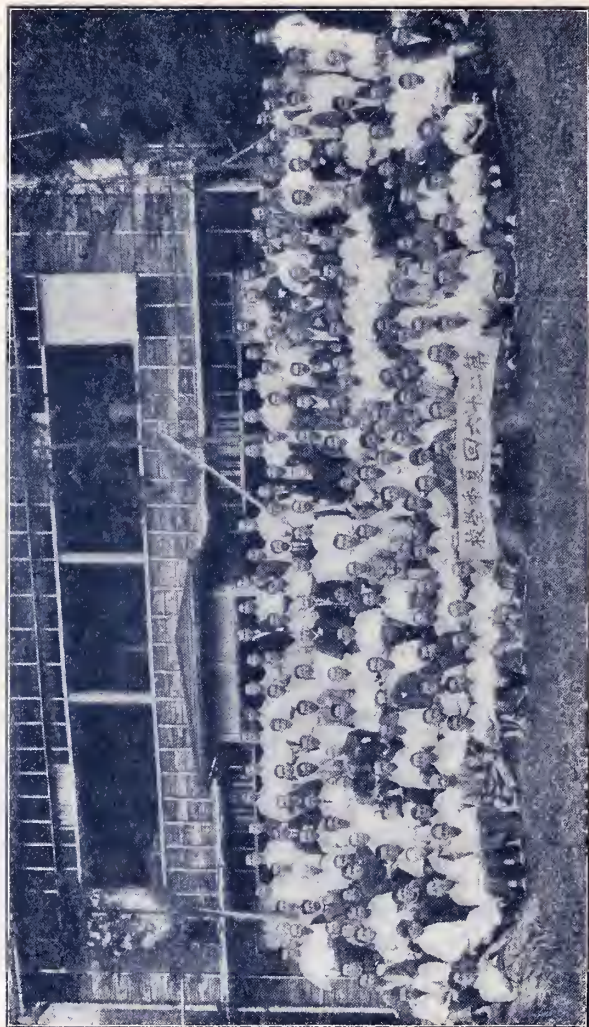
Destination Unknown

Dean Shailer Mathews, speaking in Tokyo, said: "We have in Chicago what I supposed was the largest body of students possibly in the world, but I find that Chicago is not in the same class with Tokyo." Thirty thousand college men and 70,000 high school boys constitute the student army of Japan's intellectual capital.

**Out-
classing
Chicago**

Student life in Tokyo resembles in many ways student life all around the world, but there are certain striking differences. One is that young men in Japan have almost no opportunity for wholesome social intercourse. Professors hold aloof from their students; there is no co-education; and intercourse between men and women is narrowly restricted. Another difference is that only a small fraction of them have any opportunity to engage in recreative sports. Still another is the tremendous schedule which many of them carry, thirty to thirty-five hours of lectures a week. On the other hand, the city is plentifully supplied with cheap and alluring resorts of vice; continental literature and Japanese imitations have an immense vogue; and, finally, 30,000 students live in public boarding houses, which are too often gateways to immorality and at best are calculated to make men careless and irresponsible.

**Handi-
caps and
Allure-
ments
to Evil**



THE TWENTY-SIXTH ANNUAL SUMMER CONFERENCE HELD AT GOTEGBA, THE NEW ASSOCIATION CONFERENCE
PLACE AT THE FOOT OF MOUNT FUJI

Surely, in face of such perils, men should have all the resources of a living religion. Yet what are the facts? A rough census of the religious inclination of the students in Tokyo Imperial University shows that of the 5,000 men, 3,000 are indifferent, 300 are sceptics, 700 are Buddhists, 500 Shintoists, 100 Confucianists, and 250 Christians. **Adrift**

These proportions are typical of students throughout the Empire. The Church itself and the missionary body are doing a great work among the students, but the Church looks to the Young Men's Christian Association to tackle the student situation from within. **Leaven From Within**

The strategy of the student Associations centers on two points. First, the organization of Associations inside the chief government and private colleges, and the setting of students to work among their fellows in much the same fashion as in the student movement in western lands. So aggressive have the Christian students been in evangelism, Bible study, and Sunday school teaching that Buddhists have been spurred to imitation. Second, the establishment of hostels or homes, where the leaders of student Associations may live. Twenty such hostels, given largely by American friends, have already been planted beside as many government colleges. At the Tokyo and Kyoto Imperial Universities there are also excellent Association buildings, which provide headquarters for the social and religious activities.

An offshoot of the student movement is the corps of twenty-five American and British teachers of English who have been secured for government schools by **Unique By-Product**



KYOTO IMPERIAL UNIVERSITY ASSOCIATION BUILDING AND HOSTELS,
TYPICAL OF EIGHTEEN OTHER HOSTELS IN STUDENT CENTERS

the Association. They are, first of all, teachers of the English language; but in their own homes and in the churches they are exerting a powerful Christian influence, having 500 men in Bible classes.

Thou-
sands
of Open
Minds

An illustration of the facility with which the Association can gain access to students was afforded by the fact that in one year the national student secretary was invited into government school assembly rooms to address 20,000 students on moral and personal themes. Every year several thousands of Testaments and portions are sold to students, and Fosdick's "Manhood of the Master," in Japanese, has gone through two editions in six months. A frankly Christian paper has reached the phenomenal circulation of 52,000 copies, all of which are distributed in 1,028 non-Christian schools and with the consent of the principals.

The student movement in Japan is still young, but already it has put its imprint upon hundreds of men who have gone forth as lay leaders in religious and social work. In a country which exalts learning as

Japan does, where the bureaucracy is so potent and every important civil servant must have a college diploma, it is hard to overstate the possibilities of the student movement for fruitfulness during the coming years.



CABINET MAKING—ONE OF MANY TRADES TAUGHT IN THE KOREAN ASSOCIATION INDUSTRIAL SCHOOL AT SEOUL

III. THE CITIES

Money vs. Manhood

Japan is a small country, but she has some big cities. Tokyo ranks next to New York and London in population, Osaka has a million and a third population, Kyoto, Kobe, Yokohama, and Nagoya have all passed the half million point, and ten other cities have over a hundred thousand each. And they are all growing fourteen times as fast as the population of the whole Empire. Publicists are alarmed at the suddenness and seriousness of city problems. Two of the prolific sources of danger are the factory system and the rush to make money in trade. And these two lines, industry and trade, employ two-thirds of the young men in the cities. The factory system has come in with a rush, till there are now over 900,000 employees. Sidney Webb of London said, after personal inspection, that conditions in Japan were as bad as in English factories in 1840. Until 1916 there had been no factory laws, and the law which has recently gone into effect, although far better than nothing, is pitifully full of loopholes.

In old Japan money was held in contempt, and the merchant stood at the bottom of the social scale. In new Japan the lust for money is spreading to all ranks. In a word, the city men of Japan to-day are fighting against the same odds as the city men in America, but

**Big
Cities
and
Bigger
Problems**

**The
Money
Fever**

with this exception—in America there are ten protecting influences to one in Japan.

**Old
Props
Rotting**

Japanese culture owes a lasting debt to Buddhism, and philosophic Buddhism even to-day contains lofty and beneficial teachings, but popular Buddhism is so corrupt that the late Baron Kato, himself an agnostic and no lover of Christianity, wrote in 1912: "Buddhist priests are rotten and worse than useless. Christianity I dislike as an anti-national doctrine, but Christian men I admire. They are noble and unselfish." Buddhism was once the light of the East, but now its light is too often darkness. Japan has created a remarkable public school system and through it has attempted to build up a national patriotic cult intended to be itself a religion, but even the champions of this policy are now compelled to admit that neither education nor patriotism can give the motive power and unselfishness needed. In their distress men are increasingly wondering if Christianity may not be the remedy.

**Where
the
Associa-
tion
Comes In**

No one has put his finger on the place of the Association in national economy more exactly than that keen business man, Baron Shibusawa, who made this statement: "As a business man I believe it is better policy to make buildings fireproof from the start than to put up frame structures and pay high insurance, and even then frequently lose the whole structure. It is on that principle that I believe in the Young Men's Christian Association. It is a powerful preventive agency. It keeps young men from going wrong instead of waiting until they are corrupted and then trying to reform them. It provides moral fireproofing, and in



KYOTO ASSOCIATION BUILDING
Gift of Hon. John Wanamaker

Japan that is the greatest need of our young men. Considering the youth and the limited resources of the Young Men's Christian Association in Japan, it has accomplished much already and I believe it deserves the hearty backing of all good men so that it can extend its activities."

The Association is planted squarely in the center of ten of the great cities. Buildings put up by the gifts of Americans and Japanese are rallying centers

How It
Is Done

for young men and for co-operative Christian enterprises. Among the most productive lines of activity are the employment bureau, the addresses on moral and religious topics, the physical education movement, and the Bible and educational classes. During the recent lean years thousands of men have applied to the Association employment bureaus. Last year the Association in Tokyo found positions for 815 men out of 6,300 applicants. The bureau is called "Department for Counsel on Personal Problems" and many of the applicants are helped in more than getting a living. For three successive years the Department of the Interior has made the Bureau in Tokyo an unsolicited grant.

**Indirect
Approach**

The lectures and religious addresses given by Christian educators and publicists are reaching thousands of men who at first shy at the Church. The Post Office authorities in Tokyo had for years depended upon Buddhist priests to give moral instruction to the 2,700 postal clerks, but they found the Buddhists didn't "deliver the goods" and decided to give Christianity a trial. They turned to the Tokyo Association and within three days a corps of twenty-three able volunteer speakers had been enlisted. The plan has been tried two years. It works. It has delighted clerks, officials, and speakers, and has opened unexpected doors of service.

**Opposi-
tion
Yields**

Nagasaki, with its terraced hillsides and picturesque bay, only fifty years ago was the scene of bitter persecution of Christianity, and 300 years ago was the place where hundreds of the Christians won by the



SOME OF OSAKA ASSOCIATION'S 2,056 DAY AND NIGHT
SCHOOL STUDENTS

Jesuits were exiled or crucified. It was to such a city that Dr. Sasamori, a De Pauw University man, summoned the Association twelve years ago. In 1906 a building was put up, and evangelistic meetings, concerts, educational classes, a weekly Bible school of a hundred, and lectures attended by the best men in the city, have drop by drop worn away the stone of contempt and opposition until to-day it is hard to find a prominent citizen who does not approve the Association.

Osaka Association's barn-like hall, costing about \$6,000 and erected in 1887, was the very first Association building in the Orient. To-day it might be dangerous in a heavy earthquake, but in it and the chain of sheds around it has grown up an educational work enrolling 2,056 pupils, a number exceeded by few American Associations. Every new class means a new Bible class; for the Associations in Japan make

**Poor
Plant—
Rich
Output**

a point of Bible teaching and religious talks for all their educational pupils. It was to make possible such achievements that Mr. Sajima left a professorship of physics nine years ago, to give himself to the secretaryship in Osaka.

**A Rich
Man's
Son**

Here are two examples of how the heaven works. A Japanese University graduate inherited a fortune. His father had been neither a Christian nor a philanthropist, but Christ came into the son's life at seventeen and fired him with an unquenchable love for his fellow students and with a determination to consecrate all his property and education to the solution of industrial problems. He is still a young man, and is considered the strongest influence for righteousness and civic improvement in Kumamoto, a city of 90,000 people. In his own Church and in the Association he is a national leader. He incarnates the Christian solution of Japan's social problems. In the university and in his home city he has been head of the Association.

Another graduate of the Imperial University, who was a leader in the Association during his student days, has founded the only workingmen's union in the Empire and is conducting it on Christian principles. Already it enrolls 10,000 members and gives promise of becoming a helpful factor, not only in Japan, but in relation to the Japanese immigration question in America.

**Trade
and
Religion
in Seoul**

Or go across the channel to Korea, that rapidly developing outpost of the Empire. The Korean people are in urgent need of industrial development. Seoul Central Association early discerned this need and set



JIUJITSU IN KOBE ASSOCIATION GYMNASIUM

up a trade school to teach shoemaking, wood and iron working, printing, and photography; at the same time it has many hundreds of men in Bible classes every week, and 270 were led to Christ last year.

With all their inherited fondness for martial sports, like jiu-jitsu, the Japanese young men are a fallow field for the Association type of physical education. Kobe, Dairen, and Kyoto have pioneered in physical lines, combining Japanese jiu-jitsu and fencing with basketball and volleyball. The Third Far Eastern Athletic Association Games, the "Oriental Olympics," to be held in Tokyo in 1917, will give outdoor sports a tremendous boom. To the Associations they will bring an embarrassingly large task, for the Association's national physical director is the Executive Secretary of the Games and the Association is the only organization equipped with modern gymnasiums or

**The
Physical
Message**



DURING 1916 A LINE OF 6,300 MEN SOUGHT INTERVIEWS WITH
THE TOKYO ASSOCIATION EMPLOYMENT SECRETARY

with leaders in field sports. The scope and suddenness of the opportunity, however, make imperative the immediate increase of the American and Japanese physical staff. Upon it will fall the duty of grappling in a constructive way with the curse of impurity. No one who knows how cheap women are held, how prevalent are venereal diseases, or how, without a blush, young men throng the public and private houses of ill fame, can doubt that the power of Christ alone will suffice to cope with this evil.

The Sinews of War

Japan's recent progress has been balked at every turn by lack of money. Compared with Europe and America she is poverty stricken. In face of this difficulty it is nothing short of a miracle what the Government has accomplished. But still more remarkable are the achievements of the Christian body, which has no taxes to fall back upon. The Christian Church is still making a fierce struggle for complete self-support.

It is all the more striking, therefore, that the Associations have been able to attain almost complete independence of outside aid for their current expenses. Nine-tenths of their combined budgets, totaling \$50,000, is raised in Japan, and the one-tenth received from abroad goes almost wholly to work among students. The secret is that their work, while always controlled by Christians, nevertheless commends itself so thoroughly to non-Christian business men, whose confidence was first won by the ministry of the Association to the soldiers in Manchuria during the war with Russia, that they have been constrained to give toward its support. One of the definite contributions of the Association to the Church has been this winning of the gifts of non-Christians. In some cases they have first given their money and then followed their treasure by giving their hearts to God.

One of the charming characteristics of the Japanese Association leaders has been that their laudable zeal for independence has not made them super-sensitive against receiving gifts from abroad, so long as their autonomy was not infringed. They have been quick to appreciate the secretaries sent over as pioneers and coaches by the International Committee, and also the large gifts contributed by Americans for Association buildings and hostels. It has been a happy partnership. Impartial judges declare that the investment—the cost of a single metropolitan Association building in America—has already yielded handsome dividends, and the coupons will go on maturing for generations to come.

**An
Effective
Partner-
ship**



A FEW OF THE 2,500 MEN IN OSAKA ASSOCIATION BIBLE CLASSES

**Not Yet
Attained**

It would be far wide of the mark to infer from the above survey that the Japanese Associations had already attained. In fact, their achievements are paltry when compared with the need and the pressing opportunities. On the roster are eighty-five Associations and 10,500 members out of ten million young men! The 2,500 men in the Bible groups, the 3,000 men in the educational classes, and the 516 led to receive baptism last year are clearly no cause for self-gratulation. The many unentered cities and colleges are a standing challenge. The handful of secretaries—twenty Japanese and Koreans and twelve Americans and Canadians—what are they to face so vast a task! No one realizes these things better than the Association leaders themselves. But they are thankful that at least the foundations have been laid; and they face the future with profound hope, because their trust is in God and in His boundless purposes for the men of Japan.

IV. MEN AT THE HELM

The London *Spectator* laments that we are living in the age of first rate events and second rate men. Whether this is universally true or not, Japanese leaders are constantly lamenting the lack of men with backbone, integrity, and capacity. Merchant barons scour the land for men who have conscience as well as cleverness. With rare exceptions, Christianity seems to be the only power that can turn out eighteen karat gold character. The Association's chief reason for being is to give Christ, the great Character Maker, a chance to operate upon young men. The type of leaders already developed in goodly numbers is full of promise for the future. Here are cameos of five.

**Some
Young
Leaders**



MR. S. NIWA

Mr. Seijiro Niwa, graduate of Doshisha Christian University, interpreter for Luther D. Wishard in 1889. First "native" secretary in the foreign field. Builder with Swift and Miller of the Tokyo City Association, and now for six years pioneer national secretary for all the Japanese work in Korea;

**Japan's
Pioneer
Secretary**

trusted as few men are by both Japanese and Koreans, by officials and by missionaries. At the request of the Government he gives half his time to directing the

**For
Railway
Men**

welfare work among the 10,000 employes on the Korean Railways.

Mr. M. Masutomi, graduate of Presbyterian and Dutch Reformed schools. Enlisted in the Japanese work among soldiers during the Russo-Japanese war. Pioneer in Association effort for railway men in Tokyo, and now chief secretary for moral and relief work among 100,000 railway employes throughout Japan proper. Editor railway men's magazine having 25,000 subscribers. Founder and eloquent spokesman of the Social Purity League, which has kept up a hot fire against the social evil, and initiator of the Religious Press Bureau and the metropolitan newspaper evangelism.



MR. M. MASUTOMI

**A Friend
of
Verling
Helm**

Mr. K. Yamamoto, graduate of Tokyo Government Commercial College. In ten years rose to a responsible post in the Japan Mail Steamship Company. Enlisted as a director of the Tokyo Association as volunteer executive of the National Committee's army work.



MR. K. YAMAMOTO

Called to succeed Niwa as secretary at Tokyo, he accepted in face of determined opposition from his employers. He is an indispensable and daring executive in co-operative Church enterprise.



MR. K. MURAMATSU

Mr. K. Muramatsu, a commercial clerk, went to America in 1890 to gain business experience. Attended church on his first Sunday in New York. After service waited at the door for someone to speak to him. Finally as he was about to leave, disappointed, a kindly man approached and said: "Here

McBurney's
Touch

is my card. Come to see me next Saturday at my office in the Twenty-third Street Young Men's Christian Association." That act made Muramatsu resolve to give his life to befriending young men in Kobe upon his return. Settled in Kobe, he lived up to his resolve. After struggling for twelve years to get an Association building and giving his own hard earned savings to the building fund, he sees to-day one of the best buildings in the Empire and a work that is touching hundreds of men away from home. Twenty years after that incident in New York he learned that his friend was none other than Robert R. McBurney.

Mr. I. Fujita, student in Kobe Association night school and Bible class. Interest in Christ thus quickened, led him to Church and to Christian faith in Oka-

**From
Night
School
to Imperial
University**

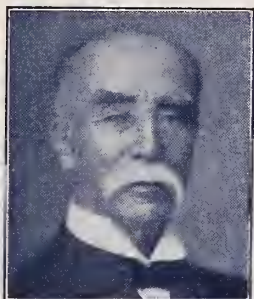
yama, where he attended college. Paid his way by delivering milk before day-break. Graduated with honor from Tokyo Imperial University, and became the first secretary of the Association in that University, the acknowledged leader in voluntary Christian work among 5,000 students in the highest seat of learning in Asia, a loyal churchman, a magnetic friend.



MR. I. FUJITA

**Older
Men for
Counsel**

But these younger leaders with all their strength depend on the backing of boards of older men who are comparable to the best boards of directors in American Associations. Among them are such men as the president of Tokyo Association, the Hon. S. Ebara, member of the House of Peers by Imperial appointment, and at seventy-six a tireless leader in social reform; Dr. Ibuka, whose principalship of a Christian college has not hindered his serving many years as chairman of the Association National Committee and of other bodies; Dr. Harada, successor to Joseph Neesima as president of Doshisha University, who heads Kyoto Association; Judge Watanabe, Chief Justice of the Korean Court of Appeals, modest, steadfast, a tower of strength to Church and Association; Dr. Nitobe of Tokyo Imperial University, persuasive interpreter of Japan to America and of



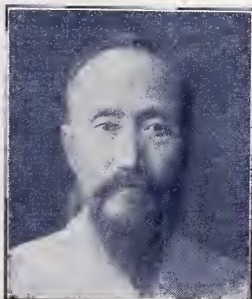
HON. S. EBARA, M.P.



CHIEF JUSTICE WATANABE



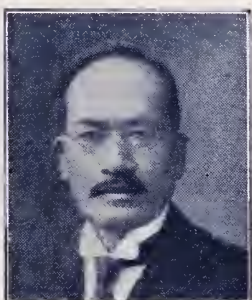
DR. I. NITOBÉ



HON. YUN CHI HO



DR. K. IWUKA



DR. T. HARADA

America to Japan, lavish in counsel and in service for the sake of young men; the Hon. Yun Chi Ho, publicist and educator, who through great tribulation has become a spiritual leader of the new Korea. Five of the men named have received decorations from the Emperor for meritorious service to their country.

**The
General
Staff**

It is princely men such as these who constitute the General Staff of the Association and of the Church. They know to the dark bottom the doubt and sin of their young countrymen, but they also know to the bright summit the purifying and transforming power of Jesus Christ our Lord.

**Open
Channel
or Reef**

William H. Seward's prophecy of 1870—"the Pacific Ocean, with its shores and islands, will be the theater of the world's great hereafter"—seemed visionary when it was uttered. To-day the actors are upon the stage and the play is in progress. What man of red blood and Christian ambition does not tingle at the sight! Is a tragedy or a *Divina Commedia* to be enacted there? It is for America to determine. To be sure she is not the only actor, but whatever may be her place in the last act, to-day she holds a leading role. On the fidelity and generosity of American Christians does it preeminently depend whether Japan and China shall be swept irresistibly toward the clear mid-stream of Christianity or shall be allowed to drift into the brackish backwater. A Christianized Japan will be a mighty channel for the Christianizing of the Orient and of the whole Pacific basin; an un-Christianized Japan will be a sunken crag in the fairway of the Kingdom of God.

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\$1.50 per dozen, or \$10.00 per hundred, postpaid,
from the
FOREIGN DEPARTMENT
of the
INTERNATIONAL COMMITTEE OF YOUNG MEN'S
CHRISTIAN ASSOCIATIONS
124 East Twenty-eighth Street, New York.

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